

[CONFIDENTIAL.]

[No. 50 of 1891.]

REPORT OF NATIVE PAPERS

FOR THE

Week ending the 12th December 1891.

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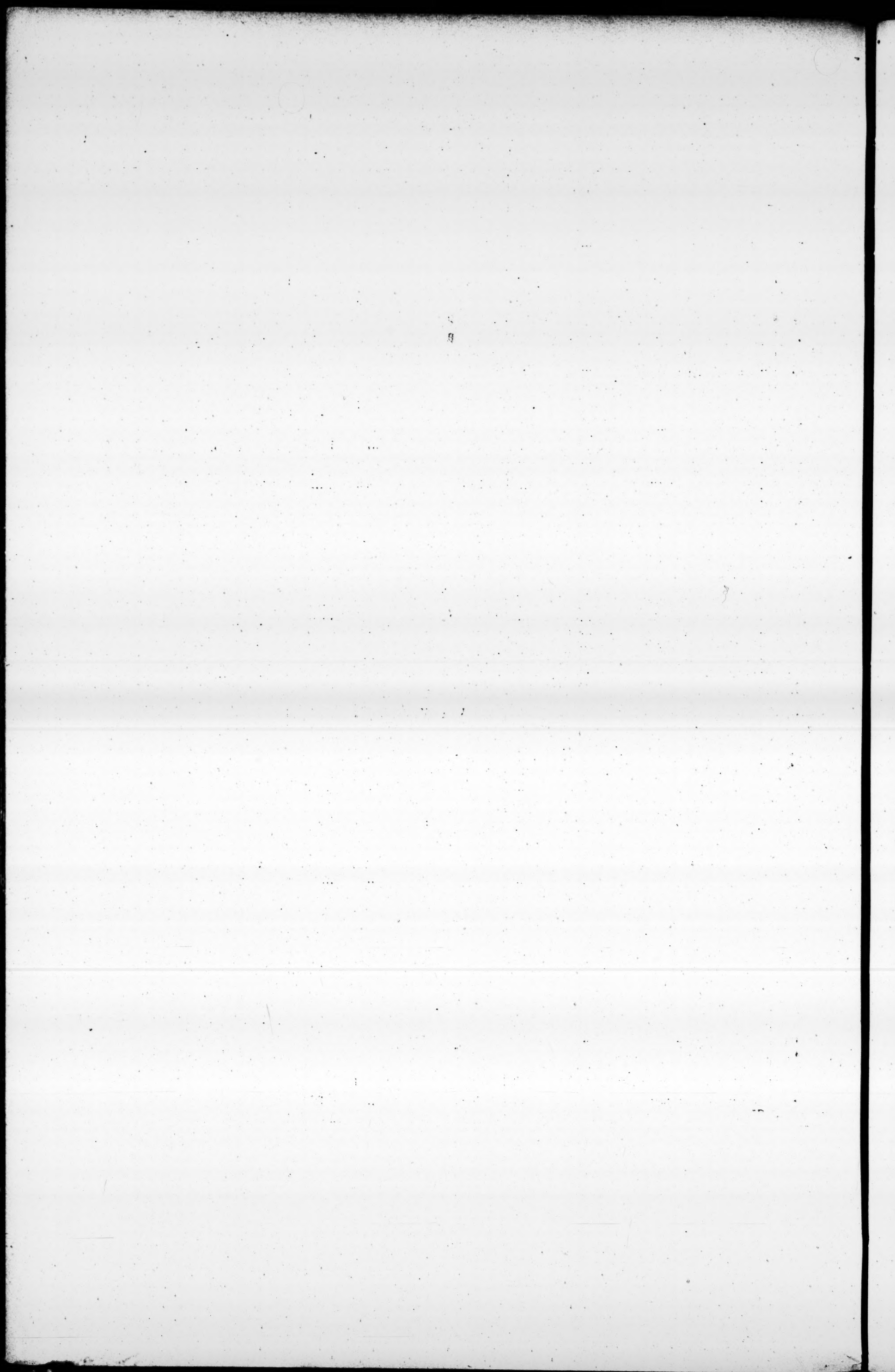
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadi" ...	Tangail, Mymensingh	600	30th November 1891.
2	"Kaliyuga" ...	Calcutta	...	
3	"Kasipore Nivási" ...	Kasipore, Burrisal	280	
4	"Navamihir" ...	Ghatail, Mymensingh	500	
5	"Uluberia Darpan" ...	Uluberia	700	30th ditto.
<i>Tri-monthly.</i>				
6	"Hitakari" ...	Kushtea	800	
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta	20,000	5th December 1891.
8	"Bangavási" ...	Ditto	8,000	4th ditto.
9	"Burdwan Sanjivani" ...	Burdwan	335	1st ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	23rd and 30th November 1891.
11	"Dacca Prakásh" ...	Dacca	2,200	6th December 1891.
12	"Education Gazette" ...	Hooghly	825	4th ditto.
13	"Grámvasi" ...	Ramkristopore, Howrah	1,000	7th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	
15	"Hitavadi" ...	Calcutta	...	5th ditto.
16	"Murshidábád Pratinidhi" ...	Berhampore	...	
17	"Navayuga" ...	Calcutta	500	3rd ditto.
18	"Prakriti" ...	Ditto	...	5th ditto.
19	"Pratikár" ...	Berhampore	609	4th ditto.
20	"Prithivi" ...	Calcutta	...	2nd ditto.
21	"Rungpur Dikprakásh" ...	Kakinia, Rungpur	...	6th November 1891.
22	"Sahachar" ...	Calcutta	800-1,000	2nd ditto.
23	"Sahayogi" ...	Burrisal	342	21st ditto.
24	"Sakti" ...	Dacca	...	
25	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea	1,000	
26	"Samaya" ...	Calcutta	3,000	4th December 1891.
27	"Sanjivani" ...	Ditto	4,000	5th ditto.
28	"Sansodhini" ...	Chittagong	...	
29	"Saraswat Patra" ...	Dacca	300	5th ditto.
30	"Som Prakásh" ...	Calcutta	600	7th ditto.
31	"Sudhakar" ...	Ditto	3,100	4th ditto.
32	"Sulabh Samáchar" ...	Ditto	...	
<i>Daily.</i>				
33	"Banga Vidyá Prakáshiká" ...	Calcutta	500	3rd, 4th, 5th and 7th December 1891.
34	"Bengal Exchange Gazette" ...	Ditto	...	
35	"Dainik-o-Samáchar Chandriká" ...	Ditto	1,000	3rd, 6th, 7th, 8th, 9th and 10th December 1891.
36	"Samvád Prabhákar" ...	Ditto	1,500	4th, 5th, 7th, 8th, 9th and 10th December 1891.
37	"Samvád Purnachandrodaya" ...	Ditto	300	
38	"Sulabh Dainik"	

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ENGLISH AND BENGALI.				
<i>Weekly.</i>				
39	"Dacca Gazette"	Dacca	7th December 1891.
HINDI.				
<i>Monthly.</i>				
40	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling ...	50	8th November 1891.
41	"Kashatriya Patrikā"	Patna	350	
<i>Weekly.</i>				
42	"Aryāvarta"	Calcutta	750	
43	"Behar Bandhu"	Bankipore	500	3rd December 1891,
44	"Bhārat Mitra"	Calcutta	1,200	3rd ditto.
45	"Champarun Chandrika"	Bettiah	350	
46	"Desī Vyāpārī"	Calcutta ... ..	.....
47	"Hindi Bangavāsī"	Ditto ... ..	.....	30th November 1891.
48	"Sār Sudhānidhi"	Ditto	500	
49	"Uchit Baktā"	Ditto	4,500	
URDU.				
<i>Weekly.</i>				
50	"Al Punch"	Bankipore ... ..	.....
51	"Anis"	Patna ... ..	.....
52	"Calcutta Punch"	Calcutta ... ..	.....
53	"General and Gauhariasfi"	Ditto ... ..	.....	30th ditto.
54	"Mehre Monawar"	Mozufferpore ... ..	.....	5th December 1891.
55	"Raisul-Akhbari-Moorshidabad"	Murshidabad	150	
56	"Setare Hind"	Arrah ... ..	.....
57	"Urdu Guide and Darussaltanat"	Calcutta	340	4th ditto.
URIYA.				
<i>Monthly.</i>				
58	"Asha"	Cuttack	165	
59	"Echo"	Ditto ... ..	.....
60	"Pradīp"	Ditto ... ..	.....
61	"Samyabadi"	Ditto ... ..	.....
62	"Taraka and Subhavārtā"	Ditto ... ..	.....
63	"Utkalprāna"	Mayurbhunj ... ..	.....
<i>Weekly.</i>				
64	"Dipaka"	Cuttack ... ..	.....
65	"Samvad Vāhika"	Balasore	200	5th and 12th November 1891.
66	"Uriya and Navasamvād"	Ditto	420	4th and 11th ditto.
67	"Utkal Dīpikā"	Cuttack	420	7th and 14th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
68	"Paridarshak"	Sylhet	480	30th November 1891.
69	"Silchar"	Silchar	500	
<i>Weekly.</i>				
70	"Srihatta Mihir"	Sylhet	332	



I.—FOREIGN POLITICS.

The *Dainik-o-Samachar Chandrika*, of the 10th December, says that the mischief done by the gross blunder committed by Lord Lansdowne with regard to Manipur will never be thoroughly repaired. Dangerous diseases, even when cured, leave some trace or other of their attack.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 10th, 1891.

The Manipur policy of Government.

Among the Indian authorities Lord Lansdowne is chiefly responsible for the mistake made with regard to Manipur. Mr. Quinton was a mere tool in his Lordship's hand. But it is pleasing to note that both Lord Lansdowne and Lord Cross now see that the native princes have been greatly alarmed by the Government's Manipur policy. Lord Cross has openly declared in the House of Lords that the native princes may set their hearts at ease, and that they need be under no apprehension. Lord Lansdowne, too, has given similar assurances in the Native States he has lately visited, and also at the Saint Andrew's dinner. His Excellency has perhaps received instructions to do so. Both their Lordships are thanked for their efforts to repair the mischief which has been done by Government's Manipur policy.

The English Government ought to keep the princes and people of India satisfied, and it is, as a matter of fact, desirous of so doing. But, in spite of warnings in the native press, fate sometimes precipitate them into errors, as the moth is precipitated into the fire.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Samay*, of the 4th December, is not satisfied with the last Annual Report of the Thuggee and Dacoity Department. The report shows that dacoity is increasing all over India, and this is certainly not creditable to the department. Mr. Henderson tries to account for the increase by saying that for want of accommodation in the Thuggee Jail the operations of the department had to be suspended for some time. But why were not old prisoners removed to the other jails in order to make room for new admissions in the Thuggee Jail? Who will now indemnify the men who have suffered loss in consequence of the stoppage of the operations against dacoits? And why was not a new jail erected if there was absolutely no accommodation for increased numbers in the existing jails? Is it because the dacoits looted only the property of the natives? If even a single European had been robbed, a dozen new jails would have been erected and an innumerable number of dacoits arrested.

SAMAY,
Dec. 4th, 1891.

3. The *Sanjivani*, of the 5th December, has the following on what the writer calls "Police reform without additional expenditure".—

Police reform.

SANJIVANI,
Dec. 5th, 1891.

It is well that Sub-Inspectors will now make mofussil investigations instead of head constables. But the Lieutenant-Governor has not accepted the recommendation of the Police Commission for the appointment of as many investigating Sub-Inspectors as there are now investigating head-constables. His Honour has hit upon a new method of investigation, and has expressed a desire to reduce the number of investigating officers. He intends to increase the number of Sub-Inspectors with the money which will be saved by the retirement of these head constables who will not be required under the proposed system of investigation. But the writer doubts very much whether the work of investigation will be satisfactorily done under the proposed arrangement. Government knows that all crimes do not now come to the notice of the police. If there are good arrangements in the village police, the crimes which now remain unknown may come to the notice of the police. But the work will not be satisfactorily done if the number of investigating officers is reduced. Even now the police cannot, on account of pressure of work, promptly investigate cases of theft and dacoity, and the case will become much worse if the number of investigating officers is reduced. It will be impossible, for want of money, to conduct investigations through Sub-Inspectors in all cases. Head-constables will therefore investigate many cases as at present, and oppression and corruption will, therefore, receive no check.

The Government of India would like to see the police reformed, but it will not grant money for the purpose. Government will spend money in appointing new officers and in waging wars, but it will not spend money to save the people from the oppression which is committed by thieves and dacoits, and from the still more terrible oppression which is committed by the police. Nothing could be more disgraceful than this.

If the Lieutenant-Governor carries out his intention of appointing Sub-Inspectors according to the results of competitive examinations, he will entitle himself to the gratitude of the country.

The Lieutenant-Governor has rejected the recommendation of the Police Committee for the increase of the salaries of the Sub-Inspectors. He thinks a salary of 30 rupees sufficient for a Sub-Inspector of the lowest grade. It is this belief which is the principal cause of the prevalence of corruption in the Police Department. A respectable man cannot serve in the Police on a salary of 30 rupees. He has to live away from his family, and has, therefore, to incur great expense for his living. He has besides to spend a great deal of his time in the mofussil, and if he must not take provision from any man he must incur great expense for his living there. He must also keep a horse, and must have a palanquin to travel in when ill. And he is surrounded by temptation on all sides. Under these circumstances, he must either part with his respectability or resign the service. The Police will not be reformed if educated and respectable men do not enter it, and without respectable men in the Police service, Police Commissions and Committees will be of no use.

The Lieutenant-Governor has rejected the Police Committee's proposal to grant increased salaries to Head Constables. His Honour would have three grades of Constables, as suggested by the Committee, but would fix their salaries at Rs. 12, Rs. 15 and Rs. 20, respectively. His Honour would accept such of the Committee's suggestions as will involve no additional expenditure, and reject such as will. A fine mode this of reforming the Police! First grade Head Constables receive a salary of Rs. 25, and men now begin service as Constables in the hope that they will in time become Head Constables of the first grade and receive that salary. Even the labourers in the towns earn Rs. 8 or Rs. 10 a month by doing work to which nothing like a policeman's responsibilities are attached. If people, therefore, come to learn that the salary of first grade Head Constables has been reduced from Rs. 25 to Rs. 20, few will care to enter the Police service. The Lieutenant-Governor has proposed that Head Constables will conduct investigations in unimportant cases, and yet their salaries are being reduced. It is, under these circumstances, idle to expect honesty from this class of servants.

Much money will not be spent in creating a Reserve Police, and the officers of the Reserve Police will only be honoured with military titles. In some places the strength of the ordinary police force will be reduced, and the men yielded by such reduction will be formed into a Reserve Police force. Fine arrangement this!

The fuss and noise made on the subject, and the appointment of the Police Committee, had given rise to the hope that the Police would be reformed. But that hope is gone. The Police will not be reformed if good men do not enter the Police service, and good men will not be obtained if adequate remuneration is not given. Government is not in a position to spend money, and yet would reform the Police. Government will fight, though not possessed of either shield or sword.

PRAKRITI,
Dec. 5th, 1891.

4. A correspondent of the *Prakriti*, of the 5th December, writing from Sachar in Tipperah, complains that cases of murder of zemindar's officers by Mussulman ryots have become common in that place. Five such murders have taken place in the course of a year within an area of 20 miles. It has become impossible for men to manage taluqs and zemindaris on account of these Mussulman ryots. These Mussulman ryots say—"Beat a man and you run the risk of imprisonment; murder a man and you get off scot-free." Nor does fact falsify their belief. None of these murders have been capitally punished, and some of them have gone wholly unpunished. This is increasing the number of such murders. Government is ready enough to impose new taxes on the income of the zemindars.

Is it not, therefore, morally bound to see that they are not harassed and injured by their Mussulman ryots?

5. The *Gramvasi*, of the 7th December, draws the attention of the Lieutenant-Governor to the case of Bihari Lal, the dismissed chowkidar of Bagnan-Bantul in the Uluberia sub-division of the Howrah district. This man had long served as a chowkidar, and only lost his appointment owing to a misunderstanding with a Police Constable. He petitioned the Divisional Commissioner for reinstatement in his post, and the petition was supported by the inhabitants of the village. No notice was, however, taken of the petition for a long time, and it was only when the attention of the District Magistrate was drawn to the matter that Bihari was directed to submit a fresh petition. He did this and was expecting a favourable reply. But the Commissioner has now informed him that it is now too late for him to interfere, and that the petitioner can, on application, have the value of the court fee attached to the petition refunded to him. Surely the reasonable prayer of this poor man ought to have been granted. Sir Charles Elliott is requested to enquire.

GRAMVASI,
Dec. 7th, 1891.

6. The *Dainik-o-Samachar Chandrika*, of the 8th December, says, in reference to the proposal for amending the Village Chowkidari Act made in the Government Resolution on the report of the Police Committee, that the Act was passed in 1870 and amended in 1886. The powers vested in the punchayet by the Act of 1870 were neither very real nor considerable, but whatever they were, they were curtailed by the amending Act of 1886, and would have been still more curtailed but for the earnest opposition of Mr. A. M. Bose, who was then a member of the Bengal Council. The official members of the Council, however, were extremely displeased at the adoption of one or two of Mr. Bose's suggestions by the then Lieutenant-Governor, Sir Rivers Thompson, and raised the cry that the Act would have to be again amended. That view has at last found expression in the proposal now made in the Resolution to again amend the Act.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 8th, 1891.

The effect of the orders now passed by the Lieutenant-Governor, and which will be embodied in the proposed law, regarding the introduction of the Act into every village in which such introduction is possible, will be that the measure will be introduced almost all over the country, and that the amount of official control over the people will be still further increased. It is clear the natives of the country will have no rights left them, whether in the matter of defending their villages, preserving the peace, or appointing the village watch, and that their objections to the proposed amendment of the law will be of no avail. The question as to whether or no a particular village can afford to pay the chowkidari tax will be decided by the District Magistrate. That officer will be personally unable to make any enquiries, or to realise the true condition of the village, and will have to accept the recommendations of the police. And the oppression and injustice which this will lead to may be easily imagined. It is really hard to see how, of all the members of the Police Committee, Raja Peary Mohun could bring himself to agree to such an arrangement.

Punchayets will be established, and the chowkidari tax will be collected in places which are at present strangers to those institutions. This is objectionable. Justice will not be done if the Magistrate is vested with the power to decide such matters. How, again, could Raja Peary Mohun agree to the proposal that the number of chowkidars to be appointed will be decided by the punchayet subject to the sanction of the Magistrate, to a proposal, that is, which aims at curtailing the powers of the natives of the country?

The writer approves of the decision of His Honour that in very poor villages the pay of the chowkidar may be fixed at Rs. 2. There are many villages which do not at all need the services of a chowkidar, and are also too poor to pay even that small salary.

The writer is also glad that the Lieutenant-Governor has disallowed the proposal of the Police Committee to appoint *halkudars* and to pay them at the rate of 25 per cent. of the chowkidari tax collections. The present 15 per cent. is sufficient for the purpose and should not be increased. His Honour has also done well by disallowing the Committee's proposal requiring the chowkidari tax collections to be deposited in the district or sub-divisional treasury—a

proposal, the adoption of which would have created needless trouble and inconvenience.

The writer concludes by deprecating the proposed increase of the powers of the village chowkidars in the matter of arresting accused persons. Already the people are extremely harassed by the regular police, and if village chowkidars are vested with increased powers, it will be simply impossible for poor and ignorant men to live in the country.

(b)—Working of the Courts.

BURDWAN SANJIVANI,
Dec. 1st, 1891.

7. A correspondent of the *Burdwan Sanjivani*, of the 1st December, has the following about Babu Nagendra Nath Gupta, Deputy Magistrate, who has been transferred from Cutwa to Cuttack:—

Will the people of Cutwa again get a Hakim like Nagendra Babu? An honest and conscientious man like him is rarely seen in these days. He has never been known to speak a rude word, and he is absolutely free from pride, a vice, from which not the tiniest man in the criminal court is exempt. He is the first man who has proved to the correspondent that justice can co-exist with mercy. There is in the civilised world no code of law more cruel than the Indian Penal Code, and the Faujdari Hakims, too, are mostly heartless men who are apt to go beyond their limits. It is no wonder, therefore, that under Nagendra Babu the people of Cutwa should have considered themselves as living under the rule of King Ram. His transfer from Cutwa has deeply grieved the Cutwa public, but the writer cannot say whether or not it has grieved the court owls, for they love darkness. Farewell addresses are now prohibited. But the people of Cutwa have nevertheless testified their regard for Nagendra Babu in a novel way. They gave a musical performance in his honour at Kharua Bazar, in the course of which his praise was sung in a manner which evoked loud shouts of applause from an appreciating audience.

BURDWAN SANJIVANI.

8. The same paper says that under a recent order of the Lieutenant-Governor, Munsifs and Deputy Magistrates are now working till 7 or 8 P.M. every day. There can be no doubt that this over-work will soon break down the constitutions of these officers, especially of those who are posted in malarious places. The court amla, the pleaders and the mukhtars will also suffer in health. The writer has learnt that some Hakims have already got fever through over-work, but are still over-working themselves from fear. What a hard thing is livelihood!

SAMAY,
Dec. 4th, 1891.

9. The *Samay*, of the 4th December, says that as the Kazis who administered justice under the Mahomedan rule were very corrupt officers, offenders often escaped punishment by bribing them. But with all their faults the Kazis possessed one merit: they treated Hindus and Mussulmans impartially, and a Mussulman committing any offence against a Hindu was punished in the same way as a Hindu guilty of any offence against a Mussulman. But English courts of justice and English judges in India make a sharp distinction between Native and European. Justice is, indeed, very impartially administered when both the parties are Natives; but no Native can obtain justice against a European. Was a Saheb ever hanged for murdering a Native? The law says that whoever kills a man shall be punished with death, and people think accordingly that not even the Governor-General can escape capital punishment if he kills his khansama. But, as a matter of fact, a European khansama, who murders even a titled Native gentleman, escapes with a fine, like the Brahmin of old guilty of murdering a Sudra. It has accordingly been proposed by some that the law in question should be modified in the case of Europeans so as to reconcile theory with practice, and that the altered law should stand thus:—If a man who is a khas Englishman or a descendant of an Englishman by his mistress, commonly known as a Feringhi (Eurasian), kills a nigger, he shall be punished with a fine or with a rebuke, or with both. The law says that whoever kills a man shall be punished with death. But is a nigger a man? If he were, he would resent when beaten or otherwise ill-treated by a European. But he does not resent, *ergo*, he is not a man. The fact is, the

Administration of criminal
justice in British India.

English look upon the Indians as beasts, and no Saheb is adequately punished for murdering a native. It is for this reason that the number of murder of Natives by Europeans is on the increase in India. This distinction that is made between Native and European, and which is made either because Englishmen want to please their own countrymen, or because they look upon themselves as conquerors and upon the natives as conquered, or because they set a lower value upon native life, is very discreditable to Government, and the writer entreats it to remove this blot on its administration.

10. The *Prakriti*, of the 5th December, says that under the Hindu law a son is not entitled to his father's property if he forsakes his ancestral religion. But under the Hindu law, as remodelled by the English Government, a son is entitled to his father's property, no matter whether he is an apostate or not. When the great object of the Hindu law has thus been once defeated there is no reason why a new law should be made about the widow's succession to her deceased husband's property. The writer will have nothing to object to a provision to the effect that the Hindu widow who will marry again shall forfeit her deceased husband's property. But if such a provision is made it should also be provided that the Hindu widow who will prove unfaithful to her deceased husband's memory shall forfeit her deceased husband's property. Not to make this last provision will be to create an injustice and an anomaly. These remarks have been suggested by the recent decision of a full bench of the High Court in the case of a Hindu widow who has married again.

PRAKRITI,
Dec. 25th, 1891.

11. The *Dainik-o-Samachar Chandrika*, of the 6th December, hopes that Mr. Currie, who has, on his return from leave, been again appointed Magistrate of Howrah, will now atone for the sin he committed by insulting a pleader of the Howrah Court.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 6th, 1891.

(d)—Education.

12. The *Ulubaria Durpan*, of the 30th November, draws the attention of the authorities of the Education Department to the stiff nature of the questions on English literature and grammar set at the last Middle English Examination, and of those on Bengali literature set at the last Upper Primary Examination in the Howrah district. The questions were quite beyond the capacity of the examinees to answer.

ULUBERIA DARPAN,
Nov. 30th, 1891.

13. The *Sahachar*, of the 2nd December, has heard that Sir Alfred Croft will shortly take furlough for two years on the ground of ill-health. Sir Alfred is a very hard-worked officer, and rest is absolutely required in his case. Mr. Tawney will officiate for him.

SACHAR,
Dec. 2nd, 1891.

14. The *Navayuga*, of the 3rd December, says that the proposed change in the curriculum of the Entrance Examination will neither effect any decided improvement in the system of education, nor do any appreciable good to boys. What good can be expected to be derived from the perusal of two pages of Zoology in preference to Sanskrit or any other Oriental language? The dominant idea of English rule in India is to make the people forget their nationality and national feelings. And will the Calcutta University, too, make the execution of that policy a part of its work? The actions of the University authorities are becoming so irregular day after day that they may not inaptly be compared to the disorderly dances of ghosts and goblins.

NAVAYUGA,
Dec. 3rd, 1891.

15. The same paper says that the Brahmo apostle, Pratap Chandra Majumdar, is very anxious about the character of young men. He has for that reason given up his apostolic work and totally forgotten his own Samaj or community. People act in this way when they are not accepted by any community and when they are unable to win anybody's esteem. Baboo Pratap Chandra Majumdar is not therefore to blame. However, the other day, at a meeting of the Association for the Higher Training of native youths, the apostle delivered a lecture on the moral greatness of the late Mr. Parnell. Yes,

NAVAYUGA.

Baboo Pratap Chandra Majumdar as a moral teacher.

the character of Mr. Parnell, it seems, was inimitable! And India of the past, it also seems, has no moralist or man of character to present for study, and the Hindu shastras contain no moral instruction! This shows how degraded the country is and why men like Pratap Baboo are reckoned great. It is an undeniable fact that character cannot be formed or preserved by making associations or holding meetings. The writer therefore requests Hindu youths to have nothing to do with the farce which is being enacted by Baboo Pratap Chandra. Let Baboo Pratap Chandra cease troubling himself about the character of Bengali youths. Just as he has ceased doing his apostolic work, let him set himself more heartily to praising the English. He has gained celebrity in this world, and if he follows this advice he will enjoy heavenly bliss in the world to come.

BANGANIVASI,
Dec. 4th, 1891.

16. A correspondent of the *Banganivasi*, of the 4th December, complains that only 50 out of 177 candidates passed the last B.L. examination, against 257 successful candidates out of 300 in the preceding year. The Registrar of the University, an English examiner, and partiality in the allotting of grace marks, are the causes of this remarkable variation in the results of the examination. The second son of Pandit Mahesh Chandra Nyayaratna obtained eight marks less than the pass marks in the paper on Criminal Law and Procedure. But, through influence, he has been declared to have passed the examination. Again, in some cases questions were set and papers were examined by other persons than the examiners appointed by the University. The University is requested to appoint a Committee to enquire into these matters.

The last B. L. Examination.

SAMAY.
Dec. 4th, 1891.

17. The *Samay*, of the 4th December, approves of the proposal to establish Savings Banks in connection with schools and Colleges. Such banks will teach students economy and the habit of laying by money for future use. Youth is the fittest time for receiving instruction, and it is very desirable that along with other things boys should be taught the virtue of thrift and economy at the most impressionable period of their life.

Savings banks for school-boys.

SAMAY.

18. The same paper approves of the proposal to appoint a whole-time Registrar for the Calcutta University, but is not prepared to see his salary fixed at Rs. 1,200 per month. At Madras a whole-time Registrar has been appointed on Rs. 800 per month, and there is no reason why the same thing should not be done here. The proposal to increase the examination fees for the purpose of giving an increased salary to the Registrar is also very objectionable. The expenses of education have increased very much of late, and the children of common people procure the present fees with great difficulty. At the time of the examinations they have to pay, besides the examination fees, six months' school fee in advance, which make up tolerably large sums. There are at present two Assistant Registrars. One of these Assistant Registrarships should be abolished and the salary attached to it should be given to the Registrar in addition to his present salary. Let a Registrar be, for the present, appointed on Rs. 800, and if he turns out a good man his salary may be gradually increased.

The Registrarship of the Calcutta University.

SARASWAT PATRA,
Dec. 5th, 1891.

19. The *Saraswat Patra*, of the 5th December, says that the proposal to introduce certain alternative subjects, such as Chemistry, Zoology, &c., in the curriculum of the Entrance examination, though good in many respects, is alarming from one point of view. It is for the experienced members of the Committee appointed to consider this proposal to judge whether the languages of the country should be thus excluded from the curriculum of even the Entrance examination.

Alternative subjects in the Entrance Examination.

PRAKRITI,
Dec. 5th, 1891.

20. The *Prakriti*, of the 5th December, entirely approves of Sir Alfred Croft's proposal regarding optional subjects in the Entrance examination.

Alternative subjects in the Entrance Examination.

PRAKRITI.

21. The same paper suggests that those First Arts students of the Presidency College who will be pronounced by doctors unfit for athletic exercises should be exempted by the Principal from the rule made by him requiring all such students to pass an examination in athletic sports.

Compulsory physical exercise in the Presidency College.

22. A correspondent of the same paper had hoped that the authorities would be a little more careful this year in the selection of text-books. But those hopes have been disappointed. Although numerous mistakes have been pointed out in Dr. Bharat Chandra Banerji's worthless *Svasthya Siksha*, that book has been appointed as a text-book in preference to Dr. Jadunath Mukharji's excellent book on Hygiene.

It is for the writers in the press to enquire why Dr. Bharat Chandra's worthless book has been appointed as a text-book in place of one which was appointed by the Secretary of State for India. The correspondent will be glad if no mystery should be discovered in connection with the selection. But in this unfortunate country mysteries are always found in connection with such misdeeds. Who will unravel the mystery in this case?

The authorities have been deceived in respect of Dr. Bharat Chandra's book. They have not considered this paper's criticisms on that book. The gentleman who proposed the appointment of this book as a text-book must have praised it in unmeasured terms, and the authorities, in spite of their strong desire to do justice, have been deceived by some self-seeking person who is an enemy of his country.

It is rumoured that no book will long remain as a text-book. This is reasonable. But no bad book should, in deference to this principle, be appointed in place of a good one. If a good book is found, let an old book be replaced by it. But if no good book is found, let an old book, which is good, remain a text-book for ever.

23. The *Sanjivani*, of the 5th December, says that Sir Charles Elliott's instructions to Sir Alfred Croft to inspect the mofussil colleges and schools have borne good fruit. Sir Alfred paid a visit to the Midnapore College for the first time the other day. If the present Lieutenant-Governor had been any other man than Sir Charles, Sir Alfred would have probably accompanied him to the Sonapur fair or on his Behar tour. But courtiership is impossible under Sir Charles Elliott, and this is right.

24. The same paper says that the Middle English, the Middle Vernacular and the Upper Primary examinations will be held before the next Puja vacation. But text-books not having been as yet appointed for those examinations, classes cannot be formed. Owing to this delay in the appointment of text-books, the candidates for the next Upper Primary examination will not get even full ten months' time for preparation. It is hoped the Director of Public Instruction and the Inspectors of Schools will promptly appoint text-books for those examinations.

25. The *Gramvasi*, of the 7th December, approves of Sir Alfred Croft's proposal to introduce an alternative science course in the Entrance Examination of the Calcutta University for the benefit of candidates who may seek admission in the Medical College. It would greatly facilitate matters if an art course and a science course were prescribed for all the University examinations.

26. The same paper is grateful to Mr. Tawney for requiring, with the sanction of Government, all students of the Presidency College to regularly practise and undergo an examination in gymnastics. Mr. Tawney's example should be followed by the Principals of the other colleges in this country.

27. The *Dacca Gazette*, of the 7th December, says that the Director of Public Instruction has not sanctioned the establishment of an Entrance school at Karimgunge in Sylhet. There are Entrance schools at Habigunge, Moulavi Bazar and Sunamgunge, and why should there not be one at Karimgunge?

28. The *Dainik-o-Samachar Chandrika*, of the 9th December, says that when Mr. Tawney lately proposed to introduce a smattering of art and science in the curriculum of the Entrance Examination, serious objections were raised

PRAKRITI,
Dec. 3rd, 1891.

SANJIVANI,
Dec. 15th, 1891.

SANJIVANI.

GRAMVASI,
Dec. 7th, 1891.

GRAMVASI.

DACCA GAZETTE,
Dec. 9th, 1891.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 9th 1891.

against the proposal. And has the time become ripe, within so short an interval, for the introduction of the proposed subjects? The Fellows of the Calcutta University and the Committee appointed to report on the scheme should bear in mind that mofussil institutions are poor and can ill afford to teach art and science properly. But the University authorities care very little for the opinion of either the public or the press.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
Dec. 1st, 1891.

29. A correspondent of the *Burdwan Sanjivani*, of the 1st December, says that severe scarcity of water prevails at Santipore, and the public have derived little benefit from the wells which the Municipality has dug in different places. People will be greatly benefited if the local canal is re-excavated. But as the Municipality has spent much money on building work, re-excavation of the canal is, for the present, out of the question. The Municipality should therefore try to preserve the water in the Bazarghat by throwing an embankment round it.

SAHACHAR,
Dec. 2nd, 1891.

30. The *Sahachar*, of the 2nd December, is sorry that, notwithstanding the new law for the improvement of hackney carriages, no improvement is perceived in that line. The old carriages with a little paint are still seen at Sealdah and other places. The attention of the authorities is drawn to the matter.

NAVAYUGA,
Nov. 3rd, 1891.

31. The *Navayuga*, of the 3rd December, says that it would not be right to appoint Mr. Grierson to act for Mr. Lee, Chairman of the Calcutta Municipality, during the absence of the latter on leave. If there has been any improvement in Calcutta during the time that Mr. Lee has been Municipal Chairman, it is entirely due to the wise and able Commissioners. In making Mr. Lee Chairman the authorities did not make a good selection. But if a Civilian is always to fill that office, why not appoint Mr. K. G. Gupta to act for Mr. Lee? Mr. Gupta has acquitted himself well as Excise Commissioner, and has experience of Calcutta affairs.

SAMAY,
Dec. 4th, 1891.

32. A correspondent of the *Samay*, of the 4th December, says that scarcity of water for bathing and drinking purposes is being very badly felt at Krishnagur in the district of Nuddea. But instead of first removing this want the local municipality is making arrangements for lighting the town. No want is now felt on the score of lighting, and the writer will consider himself fortunate if no lighting tax is levied by the municipality.

PRATIKAR,
Dec. 4th, 1891.

33. The *Pratihar*, of the 4th December, says that the Berhampore Municipality allotted nearly Rs. 2,000 in its last budget for repair of drains. But though nearly nine months of the official year are now gone, only about Rs. 500 have been spent on drain work. The Berhampore Municipality is thought by outside people to be extremely well managed, and looks well in the Sanitary Commissioner's report. But as a matter of fact its lanes are veritable hells and its drains emit extremely offensive smells. All this would have been excusable if the municipality had got no funds at its disposal.

GRAMVASI,
Dec. 7th, 1891.

34. The *Gramvasi*, of the 7th December, says that though the Howrah District Board really feels the want of a building of its own for the purpose of locating its office, still it is doubtful whether it should give effect to its proposal to erect one next year at a cost of Rs. 8,000. Ought it to spend so much money for this purpose in one year—money, which ought to be spent only for road purposes?

(f)—*Questions affecting the Land.*

BURDWAN SANJIVANI,
Dec. 1st, 1891.

35. The *Burdwan Sanjivani*, of the 1st December, says that Government contemplates making a cadastral survey in Behar, and has promised to pay one-eighth of the cost. But the zemindars and the ryots of Behar are nevertheless opposed to the measure, and have asked Government to pay the entire

cost of the survey, which is estimated at two crores of rupees. Neither the zemindar nor the ryot is likely to derive any benefit from the measure, and it is no wonder, therefore, that they should be opposed to it. The khas mehals under the Burdwan Raj Estate are now being surveyed at a considerable expense, but the estate has derived no benefit from it.

36. The *Behar Bandhu*, of the 3rd December, says that the proposed cadastral survey in Behar will do good neither to the ryot nor to the zemindar, and that, considering that the ryot does not want such a survey and that the survey is being undertaken at the instance of Government, Government itself, and not the ryot, should pay for it.

BEHAR BANDHU,
Dec. 3rd, 1891.

The proposed cadastral survey in Behar.

37. Referring to the proposal of His Honour the Lieutenant-Governor to Payment of revenue in two instalments, the *Pratihar*, of the 4th December, says that the sunset law in itself is a serious evil to both zemindars and ryots, and any addition to its rigour by the proposed arrangement will be simply ruinous. It is hoped that the generous Lieutenant-Governor will act with due deliberation. The actions of the Lieutenant-Governor show that His Honour is always desirous of removing the inconveniences of the people.

PRATIKAR,
Dec. 4th, 1891.

(g)—*Railways and Communications, including Canals and Irrigation.*

38. The *Sahachar*, of the 2nd December, has the following:—

SAHACHAR,
Dec. 2nd, 1891.

The people of this country are sometimes asked to construct railways themselves. They have not yet done anything of the kind, the reason being that the country is poor and joint work is something unknown here. The writer remembers that when old men in this country heard for the first time that a trip to Benares would be done in 24 hours, they laughed and said that such rapid travelling would cause death by taking away the breath. But it is not in this country alone that such things are said. When George Stephenson told the House of Commons that a railway train would travel 15 miles per hour, a member laughed in contempt and said, "Enough, Sir, take your seat!" The Duke of Northumberland did not allow a railway line to pass through his estate. It is no wonder, therefore, that Indians should be at first unwilling to construct railways themselves. But it has now become the general opinion of the country that railways in this country ought to be constructed with the people's money. Up to this time the people have done very little in this direction, but they must do something now, and Government should help them in the matter. The construction of the Chittagong-Assam line is about to be taken in hand, and let the authorities collect money for the proposed line from the Natives and from the Europeans who are staying in this country. No interest should be promised to the shareholders, who must be prepared to take their chance on the results of the investment. Government should act only as treasurer and supervisor. A Board should be appointed under it, consisting of an equal number of Native and European members; nay, it is desirable that the number of European members should for some time form the majority. The Board will appoint officers, but Government will exercise control in all matters. The proposal is indeed a novel one, and it has been made simply because the natives of the country have not yet learnt to do such things independently. Moreover, it is the interest both of Government and of the people that the latter should not lose by making such investments. Large works constructed with native capital will, in the next place, be a principal guarantee for native loyalty. As Government will not be responsible for the profit or the loss that will result from the investment, the members of the Board and the shareholders will find it to their interest to spend money economically. Government has taught the people to act independently in educational matters, and the writer asks it to give them instruction in this matter of material enterprise. If they receive this instruction, they will within a very short time learn to act independently and without extraneous help.

39. A correspondent of the *Sudhakar*, of the 4th December, draws attention to the miserable condition of the roads in the villages of Hajipura, Bejoypur, Betua, Somaspur, Syedpur, &c., within the jurisdiction of the Bhola post-office in the Backergunge district. Most of these roads remain under water from the beginning of the

SUDHAKAR,
Dec. 4th, 1891.

Roads in some villages in the Backergunge district.

rains to the end of the winter season and during the rest of the year they are covered with jungle affording harbour to bears, jackals, serpents, and such like animals. This unsatisfactory condition of the roads is a great obstacle in the way of the chowkidars properly performing their duty. It is hoped that Government will compel the villagers to remove the jungle and repair the roads.

GRAMVASI,
Dec. 7th, 1891.

40. The *Gramvasi*, of the 7th December, says that as a good deal of the road fund at the disposal of the Howrah District Board is spent on the repairs of the portion of the Grand Trunk Road lying within the Howrah district, the Board cannot spend as much as is necessary on the roads in the interior of that district. The Grand Trunk Road being one of the provincial roads, the cost of keeping it in repair should in fairness be borne by the Public Works Department and not by the Board.

(h)—General.

SAHAYOGI,
Nov. 21st, 1891.

41. The *Sahayogi*, of the 21st November, says that the decision of the Burrisal Municipality with regard to certain serious charges brought by the midwife of the Burrisal Charitable Dispensary against the Civil Surgeon, Babu Kunjalal Sannyal, evinces more desire to satisfy all parties than to sift the matter to its bottom.

Is it not very strange that a poor midwife, without any means of subsistence, should have resigned her post and have ventured to make such serious accusations against a powerful man like Kunja Babu? Again, before the midwife offered to resign her post and before she came to quarrel with Kunja Babu, she had spoken of these things to certain respectable men and sought their advice as to how she might best avoid the indecent overtures of Kunja Babu. It is strange that two midwives have resigned their posts during Kunja Babu's incumbency.

When a bad report against Kunja Babu has gone about the town, no good midwife will agree to serve under him. It is therefore desirable that he should be transferred from the place.

ULUBERIA DARPAN,
Nov. 30th, 1891.

42. The *Uluberia Darpan*, of the 30th November, says that it behoves Government to take note of the dissatisfaction with which the news of Mr. Currie's appointment as Magistrate of Howrah has been received by the people of that district, who have not yet forgotten how that officer had been guilty of kicking a gentleman. It is hard to see what has led Government to forget that incident and to relax in Mr. Currie's favour the salutary rule that no officer should, after his return from leave, be re-appointed to a district where he had become unpopular. The writer is extremely sorry to see such an act of injustice done under the administration of Sir Charles Elliott.

43. The *Charuvartha*, of the 30th November, says that by issuing his Tour Resolution the Lieutenant-Governor has earned the gratitude of the public. But among the rules for official tours already made by him His Honour should insert an additional rule to the effect that before a magisterial officer goes on tour to any particular police-station, he should arrange for the hearing of as many cases belonging to that station as he can possibly expect to hear, having regard to the time he is to stay there. But in no such case should an order be passed without hearing, in the event of the parties failing to appear on the fixed date. Whenever this happens the Magistrate should postpone the case without passing any order.

CHARUVARTHA,
Nov. 30th, 1891.

CHARUVARTHA.

44. The same paper says that it is almost an invariable practice with English officers to proceed home on leave when they get into trouble for some wrong act or are threatened with a prosecution. It is therefore desirable that a rule should be made that no such officers should be granted leave so long as the charges against them have not been investigated.

NAVAYUGA,
Dec. 3rd, 1891.

45. The *Navayuga*, of the 3rd December, remarks that the *Indian Nation* is right in suggesting that Government should appoint to the Sub-Judge Commission either a Bengali Judge of the High Court, or a Bengali Magistrate or Joint-Magistrate.

46. The *Danganivasi*, of the 4th December, is glad to find that a Commission has been appointed, composed of such men as Sir John Edgar and others, to try the case of Baboo Trailokya Nath Mitra, Subordinate Judge of Gya, but observes that it would have been well if a native of the Subordinate Judge's own position had also been placed on the Commission.

BANGANIVASI,
Dec. 4th, 1891.

47. The *Samay*, of the 4th December, says that this time the construction of frontier forts, &c., will cost Rs. 3,74,814. One does not know how much money will be spent in protecting the frontiers of India. While spending money lavishly for this purpose, Government is absolutely indifferent in the matter of relieving people who are suffering terribly from scarcity of food. It is no doubt a model Government which acts in this way. Is this a proof that Englishman rule India disinterestedly?

SAMAY,
Dec. 4th, 1891.

48. A correspondent of the *Bangavasi*, of the 5th December, says that since the publication of the Government notification requiring all cases of cholera, breaking out in the lodging-houses of Gya, to be treated at the Chand Chaura Hospital at that place, almost all such cases have ended fatally. Government is requested to order some high official to enquire into the cause of this, and to examine the annual report of the Hospital. It is also requested to withdraw the useless notification.

BANGAVASI,
Dec. 5th, 1891.

49. The *Sanjivani*, of the 5th December, says that, unable to compete with the Bombay mill-owners, the Liverpool mill-owners are trying their influence with Lord Cross to have the working hours in Indian factories reduced. This will do much injury to the Indian mill-owners, and is likely also to prove detrimental to the interests of the labourers—at any rate, of the female and juvenile labourers. The old industries of the country are all but extinct, and it has therefore become difficult for people to earn their livelihood. The new mills in the Bombay Presidency are enabling many to earn their bread. Government proposes to reduce the working hours for female labourers. But the result of this will be that the mill-owners will dismiss the female labourers and employ male labourers in their place. Thus lakhs of female labourers will be thrown out of employment and will die of starvation. Will Government provide for those who will be thus thrown out of employment? Why, then, is Government so anxious to do them this act of kindness? Government shows no such kindness to the labourers in the tea-gardens, who, unlike the labourers in factories who are free to work or not, are made by their masters to work like Negro slaves. This is not kindness; it only means the advancement of the interest of the English mill-owners. The female labourers of the cotton-mill at Ahmedabad, a very numerous body, have submitted to the Government of Bombay a petition in which they draw a heart-rending picture of the distress into which they will be thrown by the proposed measure. They entreat Government not to deprive a large body of labourers of their bread on the pretence of philanthropy.

SANJIVANI,
Dec. 5th, 1891.

50. The same paper says that the Governor of Madras and his Chief Councillor, Mr. Stokes, have rejected the proposal made by the Commander-in-Chief of Madras to enrol natives as volunteers. They say that the weak Indians will not be able to render service as volunteers, that the money that will be spent in giving them military training will be so much money thrown away, and that if native clerks go out to fight along with Europeans and Eurasians the civil administration of the country will come to a standstill. This last objection is of a nature to make one laugh and weep at the same time. Are all natives clerks or Government servants, that their enrolment as volunteers will impede the civil work of the administration? Why not declare openly that the natives cannot be trusted and must not therefore be enrolled as volunteers? Nor is the contention strong that the natives are weak and incapable of bearing fatigue or the strain of military work. Properly trained, even Bengalis, not to speak of other Indian races, can secure sufficient physical strength to bear fatigue. During the last few years Indians have made an excellent appearance in cricket and foot-ball. Properly trained, the weak Bengali will not be at all inferior to the Eurasian of Chundam Gully in military power and skill. As the *Indian Daily News* urges, the Indians should be given a trial. Let native volunteer corps be formed in

SANJIVANI.

Calcutta, Madras, Bombay, Allahabad, Lahore and other places, and let them be instructed in the art of war. And if Government finds them incompetent or unfit to serve as volunteers, it will then be at liberty to proclaim the fact. Is it not native valour that has won for the English their Indian Empire? Is it not native prowess that has enabled the English to establish their ascendancy in Egypt, Burma and Manipur? Why then say that the Indians are weak and unable to fight? If the mercenary Khalsa can lay down his life for Government for the sake of the salt he eats, will the educated Indian lack the courage or the heart to lay down his life for the sake of his country? Just give the Indians a trial. If Government thinks that the money that will be spent in their training will be money thrown away, the Indian volunteers will procure muskets and uniform at their own cost, Government bearing only the other expenses. If Government makes the trial and finds the Indians unfit, it will be at liberty to withdraw from them the volunteering right. Government should not wound Indian feeling by distrusting them without cause and by making groundless accusations against them. It will not be easy to defend India against a powerful enemy with outside help alone.

SANJIVANI
Dec. 5th, 1891.

51. A correspondent of the same paper refers to the sale of an estate through the fault of the post-office, and remarks that fearful instances of irregularity are witnessed every day in the mofussil post-offices. Misdelivery of letters is a common occurrence. The correspondent mentions instances of several such misdelivery by the Bhangamora post-office in the Hugli district. He is obliged to publish the cases in a newspaper, because proper notice has not been taken of these irregularities by the postal authorities, although they have been repeatedly asked to do so. A post card was sent from Bagbazar in Calcutta bearing the following address in Bengali :—

To Jogendranath Mandal; the card to go to the above person at the village of Tailara via Bhangamora post-office in thana Rayna zillah Burdwan.

The village Tailara is in thana Rayna, but letters are delivered in it from the Malayapore post-office in the Hughli district. The card under notice was delivered by the Bhangamora post-office to one Jogendranath Gupta of that place. The Postmaster-General, having been informed of this, replied that the Bagbazar post-office, from which the letter was originally despatched, and not the Bhangamora post-office, was to blame for this. Yes, it is a lucky thing for the inventor of post cards that the Postmaster-General did not hold him responsible for this misdelivery!

A letter addressed to Panchanan Bandyopadhyaya of Bhangamora was delivered to Ramchandra Bandyopadhyaya. Upon representation, the Postmaster-General expressed his regret for this misdelivery, and said that proper steps would be taken to prevent such misdelivery in future.

A letter addressed by the Inspector of Schools of the Western Circle "to the Head Master of the School at Khusigunj, district Hugli, Bhangamora post-office" was delivered to the Head Master of the Bhangamora School. Upon representation, the Postmaster-General wrote that the writer of the letter, and not the post-office, was responsible for the mistake.

The fact that the post-office goes on making mistakes as before shows that proper steps have not really been taken to bring it round.

PRAKRITI,
Dec. 5th, 1891.

52. The *Prakriti*, of the 5th December, cannot make out why a commission has been appointed to enquire into the charge of bribery brought against Babu Trailokyanath Mitra, Subordinate Judge of Gya, when the High Court has acquitted him of the charge. The appointment of this commission is a reflection on the judicial ability of the High Court. Again, if Government thought it proper to appoint a commission it ought to have appointed at least one native to it. The Lieutenant-Governor is reported to be a just and judicious man, and it will greatly pain the writer if anything wrong is done by him.

HITAVADI,
Dec. 5th, 1891.

53. The *Hitavadi*, of the 5th December, would have been glad to see an able native gentleman on the Commission appointed to investigate the charge of bribery brought against Baboo Trailakyanath Mitra, Subordinate Judge of Gya.

54. In acknowledging with thanks the receipt of a copy of the Government Resolution on the last Excise Report, the *Gramvasi*, of the 7th December, notes that it would have been still more glad and thankful if it had been favoured with a copy of the report itself.

GRAMVASI,
Dec. 7th, 1891.

III.—LEGISLATIVE.

55. The *Burdwan Sanjivani*, of the 1st December, says that the present municipal law stands in need of change, and change is accordingly in contemplation. When the time for making the change comes, the municipalities should be empowered to require prostitutes to live in localities set apart for them. As it is, they are free to choose their places of residence, and they accordingly often prove a nuisance to respectable people and corrupt the morals of school-boys.

BURDWAN SANJIVANI,
Nov. 1st, 1891.

IV.—NATIVE STATES.

56. The *Sahachar*, of the 2nd December, refers to Lord Lansdowne's remarks in regard to Native States in the course of his speech at the St. Andrew's Dinner, and observes that if His Excellency does not keep an eye upon the political officers attached to those States, his generous utterances will be regarded as mere courtesy, devoid of any real import or intent.

SAHACHAR,
Dec. 2nd, 1891.

57. The *Sudhakar*, of the 4th December, says that for generations the Bhopal State has been governed by Begums, and the Begums have been for a long time known to dislike the confinement of the zenana. They have long conducted themselves like male rulers. During the late visit of the Viceroy to Bhopal, a purdah was raised on the railway platform for the Begum. The Viceroy's train arrived and His Excellency alighted from the carriage. So long the Begum did not come out of the purdah; but as soon as Her Excellency Lady Lansdowne alighted, Her Highness the Begum came out of the purdah and shook hands with her. After that she of course shook hands with the Viceroy also. Her Highness the Begum was personally present at the Durbar held on the occasion, and delivered a speech in Urdu. The English ladies and gentlemen greatly applauded the Begum, saying that Her Highness had been initiated in the ways of western civilization. The purdah system, enforced by the Muhammadan religion, was thus violated.

SUDHAKAR
Dec. 27th 1891.

58. The *Samay*, of the 4th December, has the following on the Cashmere arrangement:—

SAMAY,
Dec. 4th 1891.

When the Viceroy's visit to Cashmere was talked of it was rumoured that His Excellency was going to restore the Maharaja of Cashmere to power. The writer took the rumour to be correct and felt glad; but he now sees that the rumour was absolutely without foundation. As stated in the last issue of this paper Cashmere has been in a manner annexed, and the Maharaja has been made a puppet. All business will be transacted, as before, by the State Council. The Maharaja has been made President of the Council; but in all matters of difference between His Highness and the Council, the Resident will be referred to. Thus it is clear that the Maharaja will have nothing to do. His hands and feet have been tied and yet he has been asked to show his ability in the government of his State. Hints have also been given that he should spend money lavishly for the construction of roads, &c., within the State. All matters concerning his household will be decided solely by the Maharaja, who has been honoured with the title of K. C. S. I. Henceforward the Resident will be the ruler of Cashmere and the Maharaja will be a beggar. His Highness has been deprived even of such powers as are enjoyed by common people. It is very difficult to understand the secrets of English statesmanship. Under the pretext of establishing good government in Cashmere, the English have indirectly annexed the State. It seems that through fear of Russia Englishmen have lost their good sense and sense of justice. This political move in Cashmere has increased Lord Lansdowne's reputation in England.

BANGANIVASI,
Dec. 4th, 1891.

59. Referring to the appointment of a Dewan in the Rewa State, the *Banganivasi*, of the 4th December, says that the Ranis were given to understand by a letter from His Excellency the Viceroy that no Dewan would be appointed without their approval, and the Ranis were satisfied with the assurance. But when, in September last, the Ranis came to know that the Rewa authorities were making great efforts to confer the post on Heera Saheb, they got alarmed and telegraphed to the Viceroy on the subject. But Mr. Meade, Superintendent of the Rewa State, has publicly announced the appointment of Heera Saheb as Dewan; and the Ranis are extremely frightened. The writer draws the Viceroy's attention to the actual state of Rewa and asks His Excellency to inquire into the following points; (1) whether there is any truth in the charges brought against Heera Saheb by the Ranis; (2) whether His Excellency's order on the letter dated the 26th January has been disregarded or not; (3) whether there is any necessity for the appointment of a Dewan when there is the Superintendent and the Council to look after the affairs of the State.

How can Heera Saheb be made Dewan if the Ranis do not approve his appointment, and if, upon enquiry, the charges preferred against him are brought home to him?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI,
Dec. 5th, 1891.

60. The *Hitavadi*, of the 5th December, says that the disturbance at Kurnoul in Madras did not easily end. Such an engagement between the populace and the police was never heard of before. Kurnoul presented the strange spectacle of a hungry populace plundering granaries on one side and the police firing upon them on the other!

BANGAVASI,
Dec. 5th, 1891.

61. A correspondent of the *Bangavasi*, of the 5th December, complains that the people of Jatanpukuri in Jalpaiguri and of the adjacent villages are suffering very much from scarcity of food. It is with difficulty that they can get rice at 8 or 9 seers per rupee. As in previous years, there is failure of crops this year too.

BANGAVASI.

62. The same paper says that the scarcity in Upper Burma is not yet over. The Chief Commissioner is still busy devising relief measures. This is what the public knows. God alone knows what real the state of things is.

BANGAVASI.

63. The same paper has learnt that great damage has been done in Cuttack by the late east coast storm. Houses have been destroyed, men and animals killed, and the crops damaged. The salt sea-water which deluged the district is destroying the crops. The people are in a most miserable condition now. The Collector of the district has deputed one of his Deputies to enquire into the condition of the people and to ascertain what relief measures are necessary. Relief measures ought to be undertaken at once, or there will be no limit to the sufferings of the people. Government will not of course remain inactive at such a time. There is danger this year on all sides, and it is difficult to say how the country will get out of it.

BANGAVASI.

64. The same paper says that drought and excessive rainfall have done great damage to the crops in Madras. In six districts the crops have totally withered for want of rain. Prices have greatly risen. Nineteen thousand people have already been employed in relief work. Who is there to enquire how many people are in want of relief?

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 9th, 1891.

65. The *Dainik-o-Samachar Chandrika*, of the 9th December, says that the districts of Cuttack and Puri have suffered greatly from the violent storm in the month of Kartik. Houses have been levelled to the ground and men and cattle have been killed. The people are suffering greatly for want of food and shelter. No relief works, either private or public, have been started on a proper scale. Relief work ought to be opened at once.

VI.—MISCELLANEOUS.

66. The *Sahachar*, of the 2nd December, says that there has been this year a serious outbreak of malaria in nearly all the Bengal villages. In some places the number of persons attacked with the disease is so large that hardly a man can be found to look after the sick. This malaria is the most intractable of diseases, and the villages in the mofussil have been well nigh depopulated by it. What good will be done to the country in general by furnishing only a few towns with good drinking water? Government should carefully examine the condition of the villages and try to remove the causes which produce malaria. No serious efforts have been, up to this time, made in this direction. Why are the villages so overgrown with jungle? All jungle should be removed after the rains are over. District Magistrates should issue notices warning the villagers on this point, and Sub-divisional Officers should see that the villagers obey these notices. Police Inspectors should support the Sub-divisional Officers in this work. Government should issue a Resolution giving instructions to its officers in this matter, and asking them to take steps to remove all obstruction to drainage. It should act in concert with the Sanitary Commissioner. It is by no means desirable that there should be foul water and dense jungle in the villages. Why are things left undone which can be easily done?

SABACHAR,
Dec. 2nd, 1891.

67. The *Dainik-o-Samachar Chandrika*, of the 3rd December, finds fault with Mr. Mackay's speech at St. Andrew's Dinner. As there were two Russian gentlemen among the guests, it was impolitic on the part of Mr. Mackay to make any mention of the Manipur affair and of the Shambazar and Benares riots, and to speak ill of the press. Is it due to liquor that after-dinner speeches are so reckless? The writer is glad to find the Viceroy's speech well guarded.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec 2nd 1891.

68. The *Navayug*, of the 3rd December, says that at the present sessions when the "Bangavasi case" was taken up, Mr. Pugh made mention of a Press Association. But the writer sees no sign of the existence of such an association. Perhaps, the Association died immediately after it came into existence.

NAVAYUGA,
Dec. 3rd, 1891.

69. The same paper says that 99 per cent. of the affray cases that come for hearing before the Calcutta Police Court are owing to prostitutes. The quarters inhabited by prostitutes, such as Mechua Bazar, Collinga Street, and the places to the east of the Municipal Market, are very dangerous localities. No one who has not been an eye-witness can form any idea of the scenes of terror and inhumanity which Collinga Street and places to the east of the Municipal Market present after eight or nine in the evening. The disorderly conduct of European soldiers and sailors, objects of terror in themselves, and very much more so when drunk, makes Collinga Street dangerous shortly after nightfall. Not less dangerous is Mechua Bazar. This quarter, too, is infested with *Gundas*, and if a rich man happens to fall into their clutches he is robbed of everything, and he sometimes even runs the risk of losing his life. When there is no doing away with prostitutes, Government should see that they do not prove dangerous to the townspeople. The writer agrees with the *Sahachar* that prostitutes should be removed from Calcutta to places outside of the town, and that Act XIV of 1868 should be revived.

NAVAYUGA.

70. Referring to the donation made by His Excellency to the Guru Durbar at Amritsur, the same paper says that such an act is highly commendable in a Viceroy. But actions are not to be judged by themselves, but by the motives which prompt them. Bengal has never had the good fortune to receive such a favour at the hands of a Viceroy. Perhaps His Excellency is more anxious to please the Sikhs than to please the Bengalis.

NAVAYUGA.

71. The *Sudhakar*, of the 4th December, has the following:—

The *Amirta Bazar Patrika*, in a recent issue, approves of the proposal made by Mr. Grierson, Magistrate of Gya, to make a provision in the municipal law prohibiting the slaughter of cows within the jurisdiction of the Gya town municipality. But it is not clear why the Mussulmans of Gya should be deprived of this right.

SUDHAKAR,
Dec. 4th, 1891.

Arrangements ought of course to be made for their killing cows without offending the Hindus. But why should the Mussulmans be deprived of a long-established right? If this is done, the Mussulmans can also, on their part, ask Government to pass an enactment prohibiting the sounding of conches and the making of other music at the time of Hindu worship within the jurisdiction of the Gya Municipality. During the late visit of His Honour to Gya, the Mussulmans of the town complained to him that no proper inquiry had been made by the Government officials into the cause of the late Gya riot and into the oppression which the Mussulmans had to suffer on that occasion. The Hindus represented to His Honour that petty quarrels of this kind should not be referred to the arbitration of Government, but should be amicably settled by Hindu and Mussulman leaders, and by discussion in the Hindu and Mahomedan papers. The writer entirely agrees in this view.

SAMAY
Dec. 4th, 1891.

The Congress.

72. The *Samay*, of the 4th December, has the following:—

The Congress bugle is again sounded, and the noise of preparation is heard on all sides. The writer hopes that people will let bygones be bygones and cherish no resentment or ill-feeling against the movement on account of Sir Andrew Scoble's Consent Act. If they cherish the old resentment and show any remissness in removing the miseries of India, they will simply make themselves ridiculous before Government and the public. "Therefore, O brethren, come forward to do your duty by your mother, for there is no more time. Don't you think in this way—the Congress belongs to Mr. Bonnerji, to Mr. Hume, to Pundit Ajodhya Nath and to Mr. Mehta, and as these men did not join the agitation against the Consent Act, why should we join their Congress? If you think in this way you are surely mistaken. The Congress does not belong to any particular individual or individuals; it belongs to the public and is a movement which should be supported by all. We say again, make your preparations for worshipping your mother, gird up your loins and see that the worship is performed without a hitch."

HITAVADI,
Nov. 5th, 1891.

73. The *Hitavadi*, of the 5th December, says that by sending the Manager of the Government *thosakhana* to arrange for the cremation of the late Maharaja Surachandra, the

The late Maharaja Surachandra. Viceroy tried to show the deceased Maharaja the attention which His Excellency could not show him in his lifetime. The scion of the Manipur Raj family has thus been delivered by death, at a strange place and among a strange people, from his many physical and mental troubles.

HITAVADI.

74. The same paper says that although the Congress and the educated Bengalis were not attacked in the speeches delivered at the last Saint Andrew's dinner, it must be stated that these speeches have given satisfaction neither to Englishmen nor to Bengalis.

Mr. Mackay first referred to the Manipore affair and complimented Lord Lansdowne on having terminated it happily. But it is to be doubted whether Mr. Mackay's own community share his view in this matter. So far as the writer is aware, the majority of the Anglo-Indians have condemned Lord Lansdowne's Manipore policy.

The Viceroy has re-assured the Native Princes by saying that he is very desirous of keeping the Native States intact. He has also admitted that great benefit is to be derived from the existence of native rule side by side with English rule. It will be a very happy thing if this policy is always acted upon. But the sad fate of Cashmere and Manipore makes one unwilling to indulge in the happy dreams which His Excellency's words in this connection naturally give rise to. The Viceroy has taken some credit to himself for having restored Maharaja Pratap Singh to power. But he would not have done this if he had known that princely authority, exercised in subjection to official control, is mere delusion.

Speaking of famine, His Excellency highly complimented Lord Wenlock on his efforts for the relief of distress. The writer is not sure that the Viceroy, in praising the Governor of Madras so highly, did not mean to jeer Mr. Caine.

Though the Viceroy has given assurances of peace, he has not been able to set people completely at their ease as regards foreign questions.

One remark made by the Viceroy, in speaking of the income-tax, has greatly delighted the writer. His Excellency said that should the state of the finances allow of the abolition of the income-tax there are other taxes which it will be necessary to abolish, such as the salt-tax and the export duty on rice. This reference to the salt-tax as a tax which ought to be repealed is all the more pleasing because Anglo-Indians and wealthy Indians refuse to admit that it weighs heavily upon the poor.

75. The *Prakriti*, of the 5th December, says that the Viceroy not only rejected the late Maharaja Surachandra's prayer for restoration to his throne, but also declared that his allowance would be continued only in the event of his leaving Calcutta and passing the remainder of his life at Brindaban. However guilty Kulachandra and Tikendrajit may have been, they were the Maharaja's brothers, and their sad fate deeply impressed his already broken heart. Then came the Viceroy's letter, and his end was hastened. Flesh and blood could not suffer more. Overpowered by grief and disappointment the Maharaja fell ill and died. On hearing of the Maharaja's death, the Viceroy sent the Dewan of the Government *Toshakhana* to his place. The Maharaja's death has not grieved the writer. His life became so painful to him that death was desirable for him.

PRAKRITI,
Dec. 5th, 1891.

The *Ekadasi* fast.

76. The same paper has the following on the *Ekadasi* fast of Hindu widows:—

PRAKRITI,

Who is the worthy gentleman who has described so pathetically the torment which is caused to Hindu widows by the compulsory *Ekadasi* fast? He has, we are sure, little acquaintance with Brahmins, Kayasthas and other high castes in the Hindu community. His knowledge is, perhaps, gathered from the experiences of fast women who have been cast out of Hindu society. Or why should he write thus of the Hindu widows of the higher castes who practise *brahmacharyya*?

Fasting may be a very dreadful thing to men tainted with *mlechchha* ideas. But those who have any knowledge of the affairs of the Hindu zenana among the higher castes will bear us out when we say that one day's fast is a very trifling thing to a Hindu widow. On account of irregularities in the movement of the *Rohini* star on the occasion of the *Janmastami*, Hindu widows sometimes find it necessary to fast for full 48 hours, and they make the fast without a murmur. Once the period of fast on the above occasion extended over two and a half days. The fast was to be broken at 3 P.M. on the third day. Jagadish Vidyaratna of Janai entreated his old mother, then aged 85, to drink only a little cocoanut water, and told her that he would take upon himself the sin that she might incur by so doing. The old lady smiled and said—"Only induce one widow to drink cocoanut water and I will do as you wish." Vidyaratna earnestly entreated some widow to drink cocoanut water and made use of all his persuasive powers to convince them that this was sanctioned by the *Shastras*; but not one even among the young widows would listen to him. A fast extending over two days is even now a common occurrence. Women who fast on Tuesdays in honour of the goddess Mangalchandi have often to observe the *Ekadasi* fast either on the preceding Monday or on the following Wednesday, and none of them give up the fast in honour of the goddess on that account.

We freely admit that our foreign Government has rendered innumerable services to India. It does everything for our good, and it has not the remotest wish to hurt our religion. Nor can one say that our religion has been up to this time injured by Government. But there are reasons to fear that this may happen now.

Those who have been appointed by God arbiters of the destinies of India are unable to realize the real grievances of the people. They often do mischief under erroneous ideas of what the people want. If our kind Christian Government is made to understand that the Hindus, with a cruelty befitting a hangman, force their widows to observe the *Ekadasi* fast, that they do not allow these widows a single drop of water to wet their parched throats during the 24 hours, that these widows die of burning thirst, crying all the while for water, and that to hasten the death of these widows the fiendish Hindus pour Ganges water into their ears, it will have no choice but to make some such law as this:—

"If any Hindu keeps any widow in his family fasting, without allowing her even water to drink, he shall be liable to a fine not exceeding so many rupees,

and if by reason of such fasting the widow dies, all the other members of the family shall be held guilty of having aided her in committing suicide."

Such a law may not improbably be made, but what is to be regretted is that the law, if made, will have been made under a total misconception of the true state of things.

PRAKRITI,
Dec. 5th, 1891.

77. A correspondent of the same paper complains that malaria is raging violently at Raghunathpore, in the Santipore sub-division of the Nuddea district, owing to the absence of good tanks.

BANGAVASI,
Dec. 5th, 1891.

78. A correspondent of the *Bangavasi*, of the 5th December, says that cholera is raging violently at Ramchandrapore in the Meherpur sub-division of the Nuddea district, and is carrying away every day eight or ten persons, and complains that there is no good doctor there.

BANGAVASI.

79. Referring to the Viceroy's speech at St. Andrew's dinner, the same paper says that His Excellency made mention of many things, but wisely refrained from saying anything about many other things. His Excellency

did not, for instance, say anything about Manipur. Indeed, His Excellency disposed of foreign affairs with very meagre references to some unimportant engagements. Manipur was perhaps avoided from a fear that a recollection of the tragedy might impart bitterness to the after-dinner liquor. And this perhaps was also the reason why no mention was made of the Pamir affair. His Excellency said nothing in particular about the steps which Government is taking to prevent the famine which threatens the country. It was hoped that His Excellency would dwell at some length on the condition of the people, but his speech has disappointed the writer.

BANGAVASI.

80. The same paper says that it is the duty of the sovereign to give his subjects education and to make them religious in order to eradicate sin from society, so far as sin can be eradicated by measures like these. The English

Government of India is not indifferent to this matter. But the attempts of a Government, alien in religion, to impart education to its subjects cannot be expected to produce the desired result, nor have they, as a matter of fact, produced it. A Government, alien in religion, cannot give proper encouragement to any religion. It cannot give even to its own religion the encouragement which it desires to give it, and it is impossible that it can have the inclination to give proper encouragement to other religions. The sovereign is the protector of religion, but a ruler, alien in religion, cannot properly protect the religion of his subjects. Education follows the lead of religion. An alien ruler is, therefore, at a disadvantage in the matter of giving education to his subjects too. It is impossible for the people of India to receive true education now.

SANJIVANI,
Dec. 5th, 1891.

81. Referring to Mr. Mackay's statement in the course of his speech at the last Saint Andrew's dinner, that "in India, unfortunately, we still live, so to speak, on a magazine which requires to be constantly guarded," the *Sanjivani*, of the 5th December, makes the following observations:—Why do thoughtful Englishmen think so? The English rule has now lasted in this country for upwards of a century. All petty enemies have been polished off, and the country enjoys profound peace. The railway now connects the different parts of this vast Empire with one another, so that it takes no more than four days for an English army to reach even the remotest part of the Empire. The post-office supplies daily intelligence from all parts of the country. Of the wild tribes on the North-Western frontier of India, not a few have been subjugated and compelled to become friendly. There is little fear that Russia, even if it comes near that frontier, will be easily able to do any harm. The occupation of Burma and Cashmere has enabled Government to make the most effective arrangements for the defence of two sides of the Empire. The warlike races of India have been disarmed. Why then should there be so much anxiety? Why then do you think that you are sleeping upon a magazine? From where could come the danger, sudden and overwhelming, which could cause the destruction of this well-organised, firmly-established, and powerful British Government? Again, Government has not been content with merely adopting measures for the

defence of the country; it has done many acts which entitle it to the gratitude of the Indians. It has established peace and good administration in the country; it has adopted measures for the improvement and expansion of trade and commerce; it has devised means for the protection of the weak against oppression by the strong; it has given an impetus to the development of the national genius and intelligence by throwing open to the Indians the door of education, and it has given the country full liberty of thought and action. Are not these benefits? Do not the Indians see these benefits? Ask the coolie in the street, and you will see that even he, the coolie, has taken note of these benefits, knows their value, and loves to talk of them. Why then do you think that you are sleeping on a magazine? Is there no gratitude in the Indian heart? It is only the extremely ignorant that can say No. Whenever an Englishman has shown a little kindness and good-will towards the natives, he has been surprised to find himself an object of overflowing gratitude. It is notorious that few men are more true to their salt than the Hindus of India. There were many instances during the Sepoy Mutiny in which native bearers and ayahs saved the lives of their European mistresses and their children by concealing them at the risk of their own lives. There was once a rebellion among the Sonthals, which nothing could quell. A popular English official, who had formerly served in their country and who loved them, was at last sent to subdue them. He appeared among them and they prostrated themselves at his feet like so many lambs. They then proceeded to take off his shoes and worship him. Where will you find another such instance of gratitude? The weather was extremely rough on the day on which occurred the death of the great David Hare. But his funeral was attended by thousands of sorrowing Bengalis, high and low, and it seemed as if Calcutta had not a single respectable man in any of its homes. Was not this gratitude? Who was David Hare? and where were those hard caste distinctions, and where was that dislike of the foreigner and the alien in creed, in that grateful demonstration in honour of the dead? How great must be the force and intensity of that gratitude which could make the men of a caste-ridden country forget caste distinctions, aye, impel Hindus to follow the corpse of an Englishman to the grave? Take, again, the case of Lord Ripon. With what feelings and with what truth impressed upon his mind did His Lordship leave this country? Did he, when he left them, find the people of this country ungrateful? The sight that was witnessed in this country at the time of his retirement was one that has never been equalled anywhere. Such an outburst of a nation's love and devotion was never before witnessed in any country. But what was all that for? Did Lord Ripon do anything particularly good for this country? He had not been able to do for it anything great or grand; he had only loved the Indians and desired to do something for them. And that alone evoked so much gratitude that there is hardly a respectable Bengali gentleman whose house does not possess a portrait of Lord Ripon.

Are the people of this country ungrateful? Why then do thoughtful Englishmen think that they are sleeping on a magazine? That they think so is not, after all, without reason. They feel, and they are in some measure justified in feeling, that though they are masters of the Indian's wealth, they have not still succeeded in gaining the Indian's love and affection. The foundations of the Indian Empire are placed, not on the profound love of the people, but on their fear; on the power, in other words, with which a man can keep a wolf under his control by seizing its ears. This is also the lesson which the English have learnt from the Sepoy Mutiny of 1857. The mutineers imprisoned Englishmen and slaughtered the helpless captives in crowds, while the masses of the population looked on from a distance without raising even a finger to dissuade them from the murderous work. Not to multiply instances, if one fine morning the news were to spread over Calcutta that a body of native mutineers were killing all the Europeans in the town, had attacked Government House, and were about to kill the Viceroy, it is not probable that anybody would be particularly grieved, or that anybody would even heave a sigh on learning that so many English families had been so cruelly massacred. There is so little love between Natives and Europeans. This white people are living in our midst, are taking their share of the prosperity and adversity which fall to our lot, are coming in contact with us in places of business, in meetings, in the street, and

on the railway platform, and yet they remain so utter strangers to us that we feel no sorrow at their misfortune. This, indeed, is matter for reflection. Who and what is responsible for this estrangement of feeling? It will not do to utter the old cant about the Indian's ingratitude. We have shown that you may blame the Indians for everything; you may call them cowardly and selfish, barbarians and niggers; but you can never accuse them of ingratitude. Then why is it, and whose fault is it, that Europeans are not the object of the Indians' love and gratitude? The following appear to be the causes of this state of things—of the fact, that is, that though the English have become masters of the Indians' wealth, they are not still masters of the Indians' heart. Some of these causes are beyond the control of man, while others may be avoided if only the English choose to do so:—

(1) The first unavoidable cause, and one which is beyond the control of man, is that English manners and customs are diametrically opposed to Hindu notions. The Hindus observe caste distinctions, the English do not; the Hindus consider the cow a sacred animal, the English eat its flesh; the Hindus practise external cleanliness, the English do not; the Hindus practise early marriage, the English advocate late marriage; the Hindus keep their women in seclusion and under control, the English allow their women to come out in public and sing and dance in public; the Hindus practise polygamy, the English consider polygamy a gross social offence; the Hindus hate liquor, the English are hard drinkers. It is only natural that two peoples, possessed of such opposite feelings and habits, should dislike each other.

(2) The second cause is that though the Indians see that the English have enriched themselves with their wealth, it is the English who are accorded honour and respect, and the native who is insulted and ill-used everywhere. The railways are maintained with the income which is derived from third class passengers, and yet it is precisely these third class passengers that are made to travel on the railways like so many dogs and jackals, while the arrangements made for the travelling of Europeans are so excellent that the railways appear intended for them alone. The hospitals in the country are supported by subscriptions raised from the natives, but native patients are subjected to very niggardly treatment and European patients receive every attention. And it is so everywhere. It is, therefore, natural that the natives should conceive some measure of ill-feeling against the Europeans.

3. The third cause is the extreme unsociability of the English. They cannot conceal the contempt they feel for the natives of the country. They do not, as a rule, mix with the natives, and in the one or two places, as, for instance, the railway carriage, where they come across the latter, their contempt finds full expression in abuse and blows and kicks. If on seeing me you turn away your face and then ask why I do not love you, the question only provokes a smile. Want of sociability leads to want of good feeling. The present oppression of the Jews in Russia is in a great measure due to the fact that the Jews do not mix with the Russians.

The love or dislike of one nation for another is determined more by a consideration of the treatment which the members of the one nation receive from those of the other at places of business and public resort, than by a consideration of the manner in which the one nation legislates for, or dispenses justice to, the other. If you can call me a *soor* for my touching your body accidentally on the railway platform, it is clear there can be no friendship between you and me, and people as a body will not think differently of you, even if you make very good laws for them from your place in the Viceregal Legislative Council. Nobody sees that great work of yours; but everywhere you are seen by everybody as a proud and arrogant man, full of contempt for the people. This is the principal cause of the want of good feeling between Englishmen and Indians, and it is probably for this that Englishmen in India have to live on a magazine.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 6th, 1891.

82. The *Dainik-o-Samachar Chandrika*, of the 6th December, has the following on the death of Maharaja Surachandra of Manipur:—

Death of Surachandra. Maharaja Surachandra, an independent Prince, was compelled by his ill-luck to depend upon the bounty of the British Government. He could not have avoided this by any human effort, but merciful death has put an end to his state of dependence. It is better for men

circumstanced like Surachandra to die than to live. The writer is not therefore sorry at the untimely death of Maharaja Surachandra. Nor would it be a matter of regret if the same fate should overtake the exiles Kulachandra and Ananga Sinha and the other sons of Chandrakirti.

83. The *Som Prakash*, of the 7th December, is glad to learn that the Viceroy sent the manager of the Government Tosakhana to represent him at the cremation of the late Maharaja Surachandra of Manipur.

SOM PRAKASH,
Dec. 7th, 1891.

URIYA PAPERS.

84. With reference to the Resolution of Government introducing drawing and carpentry into the vernacular schools of Bengal, the *Uriya and Navasamvad*, of the 4th November, remarks that the number of subjects of study need not be multiplied, and that drawing and carpentry, should they be found very necessary, ought to replace other subjects of study in those schools.

URIYA AND
NAVASAMVAD,
Nov. 4th, 1891

85. The *Uriya and Navasamvad*, of the 11th November, and the *Samvad-vahika*, of the 12th November, report that the great want of rain-water lately felt by the agricultural class of people in the Balasore district has been subsequently removed by plentiful showers of rain, though a storm that accompanied them has done considerable injury to the early paddy that was ripe in certain parts of the district.

URIYA AND
NAVASAMVAD,
Nov. 11th, 1891.
SAMVADVAHIKA,
Nov. 12th, 1891.

86. The *Utkaldipika*, of the 14th November, however, reports a violent storm developing into a terrible cyclone, that raged in certain parts of the Cuttack and Puri districts, accompanied by more or less rain. The cyclone has done considerable injury to property in those districts, breaking down trees, roofs and walls of cutcha houses, killing cattle in various places, and causing death, in certain instances, to men and women. The writer further reports that a certain number of boats were drowned in the Ghariamal river in the Cuttack district, that four men are said to have lost their lives thereby, and that the loss to the paddy crop is simply irremediable. Many correspondents see scarcity of food in the districts of Cuttack and Puri in the near future, and are therefore anxious to bring the matter to the notice of the authorities. In the opinion of the writer there is a great deal of real distress, especially among the poorer classes of people, prevailing in the aforesaid districts which ought to be removed at once.

UTKALDIPIKA,
Nov. 14th, 1891.

87. The death of the Mahasoy of Lakhannath, a promising young zemindar of the Balasore district, is mourned by all the native papers of Orissa for the weeks under report.

ASSAM PAPERS.

88. The *Paridarsak*, of the 30th November, regrets to say that while there is an increase in the number of boys in all Entrance schools, there has been for the last two years a decrease in the number of students in the Assam High School. Who is responsible for this if not the Director of Public Instruction, Assam? Under the present Director educational improvement in Assam seems almost impossible. Education and the educated do not receive any encouragement from him, and education is therefore making no progress. The very name of a High School is offensive to him, and judging from the little encouragement that the teachers of the Assam High School receive at his hands it will appear that he has an utter want of regard for the educated. He thinks that B.A.'s and M.A.'s cannot properly manage the business of schools, and only hamper school work. The writer is aware that one or two men with University distinctions, being annoyed with the Director, have given up their posts. Government proposes to introduce reforms in every department, and why should the Education Department be deprived of that benefit?

PARIDARSHAK,
Nov. 30th, 1891.

89. The *Paridarsak*, of the 30th November, says that the good rainfall in the month of Kartik had raised some hope of a plentiful harvest in the Sylhet district. But

PARIDARSHAK.

the writer is sorry to learn that great damage has since been done to the crops by insects. The Karimgunge sub-division has been the greatest sufferer in this respect.

PARIDARSHAK,
Nov. 30th, 1891.

90. The *Paridarsak*, of the 30th November, says that Government has made over the work of village sanitation in Assam to the Local Boards, and the business of the Local Boards is generally carried on according to the whims of their planter members. These tea-planters care for nothing but their own plantations, and are quite indifferent to the wants and requirements of the villagers. The Chairman, too, who is the Sub-divisional Officer, is generally anxious to please the planters. So all the matters in the Local Boards are conducted by the Chairman and the tea-planters, according to their own wish and in opposition to the opinion of even large majorities of the native members. The Chairman, in most cases, does not decide a matter until he can win over the majority to his side. As a matter of course, the native members cannot long withstand the Chairman, because he is their Sub-divisional Officer. Willingly or unwillingly, they have to agree in the end with that officer. Whatever real improvement is now effected in village sanitation is owing to pressure from the Government of India and the Chief Commissioner of the Province. So far as the writer understands the matter, it seems to be the Government's wish that the expenditure in other departments of the administration should be curtailed, and the saving thus made should be devoted to the improvement of village sanitation. But the Local Boards have not up to this time given effect to this wish of the Government. A list is given showing the expenditure of the different Local Boards in Assam in the matter of village sanitation during the years 1889-90 and 1890-91, and the remark is made that, judging from this list, the Local Boards appear to have neglected sanitation altogether. In most cases the expenditure on sanitation in the second year, instead of being greater was less than in the first year. The falling off in the expenditure raises the suspicion that the Boards did not attend to one thing, viz. keeping up in good condition in the second year the works which were executed in the first. It is hoped that the Chief Commissioner will direct his attention to the matter. The Local Boards are requested to direct their special attention, for the present, to the following points—(1) supply of good drinking-water, (2) drainage, (3) scavenging, (4) improvement of market places, (5) village roads. It is the want of these that is the cause of virulent diseases like cholera, &c., which now carry off thousands of the population every year. The English Government is a Government of foreigners; but it is still doing its best to remove the wants of the people; and it is a matter of shame that the people themselves are indifferent in the matter.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 12th December 1891.